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**POPULATION OF THE CHINESE EMPIRE.**

GEOGRAPHERS and historians, statesmen and political economists, have differed widely in their views of the population of the Chinese empire. With few exceptions, when they have written on this subject, they have been alike perplexed and perplexing,—affording very little satisfaction either to themselves or to others. “Of the bolder and more confident writers, some have gone to one extreme and some to the other;” while “cool and impartial men” have taken a middle course. The tendency of all these various and contradictory accounts has been, to confound, and embarrass, and unsettle the opinions of all. In this way it has become fashionable to doubt, to question, and to deny, without any reference to the evidence by which they are supported, all the accounts that have been published on the subject; and, in short, to dismiss the consideration of the question by affirming, that no body knows, or can know, “for certainty,” aught about the matter.

It is manifestly impossible to reconcile all the statements and opinions, which have been advanced on this topic; yet, as it is one of considerable interest, as well as of difficulty, we doubt not that there are many, who, like ourselves, are desirous

of knowing the simple facts of the case, and the foundation on which the various published accounts are based. In this investigation we must, ultimately, rest the decision of the question on Chinese authorities; because no foreigner knows, or has the means of knowing, by personal inspection, or by any calculations which he can make, what is the population of the empire. But as these published accounts, though usually referring to Chinese authorities, are so contradictory, it is necessary that we should bring them, or some of them, into review; examine them; trace them up, if we can, to their origin; and value them according to the amount of testimony by which they are supported.

We commence with the works of the Abbe Grosier, which appeared in France about half a century ago, and a translation of them in London, in 1788. Concerning the population of China, he says:—

“One of those things which have been thought most incredible and contradictory by Europeans, is the prodigious population of China. Father Amiot has been at great pains to investigate this point, which hitherto has been examined with too little attention. It is evident from his calculations, that China contains at present two hundred millions of inhabitants. This enormous population may appear astonishing; but, when we have weighed the proofs and followed the reasoning which this learned missionary makes use of, we shall find that his account is by no means exaggerated. The lists and documents on which this interesting discussion is founded, are taken from a Chinese book, entitled *Ta-tsing-y-toung-tche* [Ta-tsing-yih-tung-che],—*An account of what is essential to be known respecting China*. This work was composed and arranged by order of the present emperor Kien-long, and published in the eighth year of his reign.”

Amiot published his book, about the year 1770. Grosier in order “to justify the assertion of this learned missionary, and to free him from all suspicion of exaggeration,” found it necessary “to enter into details,” and to make sundry observations. In doing this he remarks, that the *Yih-tung-che* shows only

the number of those who are *taxable* in each province of the empire; and that these amounted to 28,516,488; and adds, that by the word taxable, *jiu-ting*, heads of families only are understood; while the word mouth, *kow*, is used for individuals. He then supposes that there are five individuals in each family; and with the addition of considerable numbers of civil and military officers, literati, &c.; by including the population of Fuh-keen, seven millions and odd, which on account of "haste or forgetfulness," Amiot omitted to mention, he raises the sum total to 157,301,755.

In order to complete the complement of two hundred millions, Amiot (according to our author) thinks he may be permitted to follow the suggestion of "a German professor named Paw," and gather them from the *robbers, troglodytes, wandering families, mendicant monks, eunuchs, slaves, blind females, and bonzesses*, who inhabit the celestial empire. And lest there should yet be a deficiency, he adds the "inhabitants of those floating cities, who live in barks or on rafts, and seem to form a distinct nation in the middle of the empire." Such, according to Grosier and with his corrections, was Amiot's view of the population of China in 1743.

As the facts here adduced "may, perhaps, still leave some doubts, on the minds of our readers, of the possibility of making the inhabitants of China amount to two hundred millions," Grosier subjoins a "more complete enumeration," which was made in the twenty-seventh year of Keen-lung. This estimate of the population was taken from the "tribunal of lands," in Peking, and was received in France in 1779. It was written both in Chinese and French, having been translated into the latter, at Peking. According to this account, the empire contained 198,214,553 inhabitants, "men, women, and children." There is still a deficiency in the total number; but as twenty years had elapsed since the epoch of this numeration, and as it could

be proved by facts, that the population, for a long time past, had been progressively *increasing*, Grosier thought it safe to “presume” that the empire, at the time he wrote, contained two hundred millions of inhabitants.

But whence proceeds this increase of people in this “remote corner” of Asia? Is it owing to physical causes, or are these only second and assisted by the influence of moral and political institutions? To this question Grosier supposed it difficult to give a precise answer; and advanced the following as the most apparent causes of this extraordinary population:—

1. The strict observance of filial duty throughout this vast nation, and the prerogatives of paternity, which make a son the most valuable property of a father.

2. The infamy attached to the memory of those who die without posterity.

3. The universal custom which makes the marriage of children the principal concern of fathers and mothers.

4. The honors bestowed by government on those widows who do not enter a second time into the state of marriage.

5. The frequent adoptions, which prevent families from becoming extinct.

6. The return of wealth to its original stock by the disinheritance of daughters.

7. The retirement of wives, which renders them more complaisant towards their husbands, saves them from a number of accidents when big with child, and constrains them to employ themselves with the care of their children.

8. The marriage of soldiers.

9. The fixed state of taxes, which, being always laid upon land, never fall but indirectly upon the trader and merchant.

10. The small number of sailors and travellers.

11. The great number of people who reside in China only by intervals.

12. The profound peace which the empire enjoys.

13. The frugal and laborious manner in which the great live.

14. The little attention that is paid to the vain and ridiculous prejudice of not marrying below one's rank.

15. The ancient policy of giving distinction to men and not to families, by attaching nobility only to employments and talents, without suffering it to become hereditary.

16. The decency of the public manners, and a total ignorance of scandalous intrigues and gallantry.

We have been thus particular in noticing the opinions and statements of Grosier, chiefly because they have been so often referred to, and quoted by those who have written concerning China. But as we have not at hand, "An account of what is essential to be known respecting China," which "Chinese book is one of those which are to be found in the king's library at Paris," and as foreigners are not now privileged to take statistics "from the tribunals" at Peking, it is not in our power to verify or disprove the accounts of Amiot and Grosier, by comparing them with their originals. We shall have occasion, however, in another part of this paper, to refer to these accounts, and to compare them with those which have been given by other writers; we shall also, before we dismiss the subject, allude to Grosier's remarks concerning the increase and amount of population in this country.

Sir George Staunton, in his account of the embassy of Lord Macartney to China, in 1793, has given, "for the reader's information," a table of the population and extent of China Proper, "taken in round numbers from the statements of Chow-ta-Zhin." This officer, he says, was a man of business and precision, cautious in advancing facts, and proceeding generally upon official documents. The statement was taken from one of the public offices in the capital, and shows the amount of population according to the returns made from the provinces the preceding year. As the table is one of much importance, we will introduce it here; and with it, Grosier's account of the population of China, in the twenty-seventh year of Keen-lung. Fung-teen, in Grosier's account is often called *Leaou-tung*, and is so written on most of the European maps. The population on each square mile, is taken from Barrow's work. We would here advertise the reader, that we have changed the orthography of the names of the provinces, and have employed that given in Morrison's Dictionary.

Names of the eighteen PROVINCES.	Population given by STAUNTON.	Population given by GROSIER.	S. miles in each Prov.	Eng. acres in each Province.	Pop. on each s. mile.
Chihle	38,000,000	15,222,940	58,949	37,727,360	644
Keangsoo	32,000,000	23,161,409	92,961	59,495,040	344
Gauhwuy		22,761,030			
Keangse	19,000,000	11,006,640	72,176	46,192,640	263
Chekeang	21,000,000	15,429,690	39,150	25,056,000	536
Fuhkeen	15,000,000	8,063,671	53,480	34,227,200	280
Hoopih	14,000,000	8,080,603	144,770	92,652,800	187
Hoonan	13,000,000	8,829,320			
Honan	25,000,000	16,332,507	65,104	41,666,560	384
Shantung	24,000,000	25,180,734	65,104	41,666,560	368
Shanse	27,000,000	9,768,189	55,268	35,371,520	488
Shense	18,000,000	7,287,443	154,008	98,565,120	195
Kansuh	12,000,000	7,412,014			
Szechuen	27,000,000	2,782,976	166,800	106,752,000	162
Kwangtung	21,000,000	6,797,597	79,456	50,851,840	264
Kwangse	10,000,000	3,947,414	78,250	50,080,000	128
Yunnan	8,000,000	2,078,802	107,969	69,100,160	74
Kweichow	9,000,000	3,402,722	64,554	41,314,560	140
<i>Fung-teen</i>		668,852			
	333,000,000	198,214,553	1,297,999	830,719,360	257

“The extent of the provinces,” Sir George goes on to remark, “is ascertained by astronomical observations, as well as by admeasurement; and they are found to contain upwards of twelve hundred thousand square miles, or to be above eight times the size of France. The number of individuals is regularly taken in each division of a district by a tithing-man, or every tenth master of a family. Those returns are collected by officers resident so near as to be capable of correcting any gross mistake; and all the returns are lodged in the great register at Peking. Though the general statement is strictly the result of those returns added to each other, which seem little liable to error, or, taken separately, to doubt; yet the amount of the whole is so prodigious as to stagger belief. Even in caculations altogether certain, but immense in their results, as the valuation of the enormous bulk, or distance of the fixed stars, it requires a mind conversant in such subjects, or at least,



habituated to such assertions, to remove all doubt concerning them. After every reasonable allowance, however, for occasional mistakes, and partial exaggerations in the returns of Chinese population, the ultimate result exhibits to the mind a grand and curious spectacle of so large a proportion of the whole human race, connected together in one great system of polity, submitting quietly, and through so considerable an extent of country, to one great sovereign; and uniform in their laws, their manners, and their language; but differing essentially in each of these respects, from every other portion of mankind; and neither desirous of communicating with, nor forming any designs against, the rest of the world."

Similar to these views are those of Macartney's private Secretary. That none of the statements hitherto published are strictly true, Barrow is free to admit; but that the highest degree of populousness that has yet been assigned may be possible, and even probable, he is equally ready to contend. He acknowledges, at the same time, that, prepared as the embassy were, from all that they had seen and heard and read on the subject, for something very extraordinary, yet when the above statement was presented "the amount appeared so enormous as to surpass credibility." He assures us, moreover, that they had always found the officer, who gave them the statement, a plain, unaffected, and honest man, who on no occasion had attempted to deceive or impose on them; they could not, therefore, consider it in any other light than as a document drawn up from authentic materials. Nevertheless, "its inaccuracy was obvious at a single glance, from the several sums being given in round millions." The fact that two of the provinces contain exactly the same amount of population, is another obvious proof of the inaccuracy of the statement given to the ambassador, which

has been suggested by some writers, and ought not to have been overlooked by Barrow. So if we should say of Austria and France, in 1828, that they contained, "in round numbers," 32 millions each; or of Spain and the United States of America, that they each contain, at the present time, 13 millions, "in round numbers,"—the inaccuracy of such statements would be obvious at a single glance. But notwithstanding these difficulties, Barrow undertakes to show, and does show satisfactorily we think, that there is no want of land to support the "assumed population" of three hundred and thirty three millions. This being the case, he concludes that the population is not yet arrived at a level with the means which the country affords of subsistence.

M. Lavoisne quotes the statements of Grosier and Staunton; but he cannot admit that of the Abbe; and thinks it "hardly credible," that, in the course of thirty-two years, the population should have increased nearly 135 millions; he concludes, therefore, that the whole population of China Proper, and Chinese Tartary, may be estimated at three hundred millions.

Malte-Brun, though certainly a "cool and impartial" man, treats the writers on this subject rather cavalierly, and disposes of the question in few words; which we quote:—

"China might undoubtedly dispense with a great part of her army, which travellers tell us is innumerable. Some call it 1,462,590, others 1,800,000. We shall not attempt to contradict either of these statements. It is equally certain, according to the Chinese, that the imperial fleet consists exactly of 9999 ships. All this is sufficiently moderate for an empire which contains ["exactly"] 333 millions of inhabitants, as his excellency Tchou-ta-tzin officially assured Lord Macartney.

"But what degree of confidence can we place in these enormous statements, when we find that a statistical account composed by command of the Emperor Kien-Long only half a century ago, made the number of peasants who were liable to the manorial tax amount only to twenty-five millions;

when we find old censuses, which for fifteen centuries make the population of China fluctuate only between forty-eight and sixty millions; and when, on comparing the tables of population of 1743, given by Father Allerstein, with those of Lord Macartney for the year 1793, an increase of three or four-fold is found to have taken place; when, in fine, we may see that each of these estimates labors under evident error, some of the numbers being literal repetitions of others, and other sums out of all proportion?

“*Cool and impartial men* rate the population of China, properly so called, at one hundred and fifty millions. The army, which may amount to 500,000 or 600,000 regular troops, and a million of nomades of military habits, has nothing formidable but its numerical amount. Bad artillerymen, ignorant of the art of military evolutions, and what is worst of all, destitute of courage and the military spirit, the Chinese would probably yield as easily to a moderate European force, as they have formerly so often fallen under the invasions of the hords of central Asia.”

We shall not attempt to contradict this cool and impartial account. The Chinese empire, including the tributary states, and those under its protection according to the *Encyclopædia Americana*, on the basis of the *German* conversations-lexicon, contains two hundred and forty-two millions of inhabitants; while China Proper has only one hundred and forty-six millions two hundred and eighty thousand, of whom two millions live on the water.—No references or authorities are given to support these assertions.

The writer of the article on China in the *Encyclopædia Britannica*, tells his readers, ‘the accounts of the population of this country have generally been treated as *fabulous* by the western nations.’ He deigns, however, to quote the statements of the Abbe Grosier and Sir George Staunton; but avers that the accounts on which these statements rest, *are found, when investigated, to abound in inconsistencies which destroy their credit!* And he makes “Mr. Barrow, after balancing and comparing a variety of authorities, conclude, that the actual amount of the population of China is about

one hundred and forty-six millions." In his supplement, he adds many more remarks to the same effect.

A more recent account has found its way into the world from Berlin. It appears over the date of July 3rd, 1830; and is signed Z; and was published in an English newspaper, "The Times," for July 23rd, 1830. The writer states the number of departments into which each province is divided, and gives the names of the capitals, and total amount of the population of each. The province of Shense has 257,704 inhabitants; Kan-suh, 340,086; and Kwang-tung, in its 13 departments, has the "enormous" population of 1,491,271 inhabitants, men, women, and children. All the other provinces are enumerated; and the writer then adds:—

"Taking the new edition of *The Imperial Geography*, which was published in 1790, as our guide, it appears that the population of these 18 provinces amounts to 142,326,734 souls. But to these must be added 12,000,000 of inhabitants which, though subject to the sceptre of the Celestial Empire, do not form an integral part of China; as well as its naval and military force, which comprises 906,000 men, and 7,552 officers; and its civil establishment, amounting to 9,611 servants. With these additions, the total population of the Chinese dominions, according to the census taken in the year we have mentioned, was 155,249,897. Now, when we look back on the increase which has taken place since the period of the conquest of China by the Mandshoos, and find that the population has quadrupled itself in somewhat less than a century and a half, it is natural to conclude that it must have received no inconsiderable addition during the last 40 years; nay, there exists a proof of this conclusion in the increasing spirit of emigration among the Chinese, which appears to be encouraged by their government, instead of being discountenanced by prohibitions as it was formerly. Looking at this fact, with reference to colonization, it is not an extravagant anticipation to conceive the day may arise, when the free Chinese laborer shall occupy the station of the African or Indian slave."

There is appended to the report of the Anglo-Chinese College, for 1829, an abstract of the

general laws of China, containing statements which bear directly on our subject. The edition of the Ta-tsing hwuy-teen from which the abstract was taken, was published in the 10th year of the reign of his late Majesty Kea-king. According to this work, the board of revenue takes cognizance of the amount of population. At the commencement of the reigning Mantchou dynasty, a census was taken in reference to a poll-tax, and a liability to service, of all males above sixteen, and under sixty years of age. The poll-tax was afterwards, by Kang-he, blended with the land tax; and the poll-tax for ever interdicted. Under Yung-ching and Keen-lung the census was taken, in order to know the amount of population throughout the whole empire, and in every given district. The objects of thus enumerating the people, were to aid the government in appropriating relief in times of famine and drought, and also to assist the police by having a list of all the persons in every family. After these remarks concerning the objects of the census, and others detailing the method of taking it, some statements are advanced to show the amount of population at different periods; these we will quote entire.

“In section 141 [of the Ta-tsing hwuy-teen] page 38, the emperor Keen-lung states the population, in a proclamation addressed to the whole empire, calling upon all ranks and conditions of men to economize the gifts of Heaven, food, &c., and by industry to increase their quantity; for observing the increase of population, since the period of the conquest, he looks forward with deep concern to the future, when the population shall have exceeded the means of subsistence. The land, he says, does not increase in quantity, although the people to be fed, increase so rapidly. He says, that in the 49th year of Kang-he, the population of the empire was 23,312,200 and odd. Last year, he adds, the amount made out, according to returns sent from all the provinces, was 307,467,200 and odd. Keen-lung wrote in his 58th year, so that the census was taken the year before Lord Macartney's embassy. This confirms the account given to his Lordship; for the book before us was never intended for an European eye.

“The increase seems so enormous in a period of about eighty-two years, that some error in the figures might be supposed. However the emperor remarks, that the increase had been about fifteen-fold, which shows there was no such mistake; since fifteen-fold would make the amount three hundred and forty-five millions. This statement confirms Malthus’s assertion, that the population may double itself in twenty-five years; for this is nearly doubling it in twenty years.

“After the great destruction of human life during the war of the conquest, it appears, from the work before us, that there were large tracts of unoccupied land, the owners of which had been destroyed or dispersed. These lands were given, as a perpetual inheritance, to any who would undertake to cultivate them. And subsequently every encouragement was given to cultivate waste lands. Government even gave to the poor, cattle and implements of husbandry; and levied no tax for a number of years. Up to this very period, it is always a great point with the government of China to till the plains, and plant the hills, so as not to leave, as they say, one inch of uncultivated land throughout the empire. Large tracts of land are given to the resident military in Mantehou Tartary, and elsewhere, beyond the frontier of China Proper. The land tax is rated partly in money and partly in kind, according to the goodness of the land and the nature of the produce.”

In the above extracts, as in one or two other instances, we have omitted the dates, as given according to the christian era. We have done this to prevent confusion; for there exists, among some of the writers on this subject, slight discrepancies in dates; which might very easily occur in adjusting the Chinese dates, to those of the christian era. Besides their cycle of sixty years, the Chinese have another method of fixing their dates; during each emperor’s reign, they date from the year he ascended the throne. The 12th year of *Taou-kiang* commenced on the 2nd of February, 1832, and will end on the 19th of February 1833. The late *Kea-king*, reigned 25 years; *Keen-lung*, 60 years; *Yung-ching*, 13 years; *Kang-he* 61 years; and *Shun-che*, the first Mantchou-Chinese monarch of the *Ta-tsing* dynasty, reigned 18 years. The reigns of these six emperors carry us back, from the current year of our era to 1644. We have introduced these remarks here, for the sake

of any of our readers, who may not happen to have a list of the emperors of the reigning dynasty at hand. But this by the bye.

The last account which we have to notice, at this time, of those which have been published by foreigners, is contained in "A companion to the Anglo-Chinese Kalendar, for the year of our Lord, 1832." This work gives a statement of the population of China and its colonies according to a census, which was taken in the 17th year of Kea-king. The population of the eighteen provinces, of Formosa, Barkoul, and Oroumtsi, of Leaou-tung, of Kirin, Hihlung-keang, Tsing-hae or Kokonor, of foreign tribes under Kansuh and Szechuen, of Thibetian colonies, of Ele and its dependencies, of Turfan, Lobnor, and the Russian borders, are included in this statement, and present a total of 361,693,879 individuals, exclusive of 133,326 families. It is added in the work from which we have taken these facts, that

"This statement, contained in the latest edition of the Ta-tsing hwuy-teen, or collection of statutes of the Ta-tsing dynasty, will probably serve to set at rest the numerous speculations concerning the real amount of population in China. We know from several authorities, that in China, the people are in the habit of diminishing rather than increasing their numbers, in their reports to the government. And it is unreasonable to suppose, that in a work published by the government, not for the information of curious inquirers, but for the use of its own officers, the numbers so reported by the people should be more than doubled, as the statements of some European speculators would require us to believe."

We turn now to Chinese authorities; but will go no further back than to the time of the first emperor of the Ming dynasty. According to a census, which was taken in the 26th year of Hung-woo's reign, A. D. 1393, the number of families was, 16,052,860; and the number of individuals 60,545,811. This account is contained in a work entitled, Yu chuen tsze che tung keen Ming ke kang

mu, which, in four volumes, is a continuation of the *Kang-keen e-che*. The whole work is in thirty-five volumes, and contains a compendious history of the Chinese, from their earliest times to the close of the last dynasty.

It was not until after protracted and destructive wars, that the Tatsing dynasty gained complete dominion over the extensive territories that now constitute their wide empire. We have before us an account of the population at the commencement of the reigning dynasty; it is contained in a geographical account of the empire; but it is incomplete, and from the circumstances of the case it could not be otherwise. The proud inhabitants of the celestial empire did not willingly, nor at once, submit to the sceptre of "the great pure dynasty." Death, in some cases, was preferred to the torture. It was a long time before the whole population of the ancient provinces were submissive. The province of Canton affords an instance of this fact. It was after the commencement of the last century, and towards the close of Kang-he's reign, that the emperor's son-in-law, Ping-nan wang, "the subjugator of the south," reduced the whole province to his father's sway.—Until the whole country was subdued, a complete census was impossible.

We pass on now to the 50th year of Kang-he; at which time the empire enjoyed general peace and prosperity, and the tide of population, we may suppose, began to rise at a pretty uniform, and, if the work to which we are about to refer be true, at a very rapid rate. This work is entitled, *Su-sew Ta-tsing hwuy-teen Taou-kwang woo-tsze hea yu che*. It is a new edition of the statutes of the Ta-tsing dynasty, published in the 8th year of Taou-kwang, by imperial authority. The work is in 48 volumes, octavo; and was printed at Peking. It contains two statements, of the population of the empire; the first according to a



consus taken in the 50th year of Kang-he; and the second according to one taken in the 17th year of Keaking. Both of these statements we will here bring into view, and with them another, contained in a little duodecimo edition of the Ta-tsing hwuy-teen in sixteen volumes,—which shows the population in the 18th year of Keenlung.

Names of the eighteen PROVINCES.	Population in the 50th year of KANG-HE.	Population in the 17th year of KEA-KING.	Fam. in the 18th year of KEEN-LUNG.	Individuals in the 18th year of KEEN-LUNG.
Chihle	3,274,870	27,990,871	3,071,975	9,374,217
Shantung	2,278,595	28,958,764	4,539,957	12,769,872
Shanse	1,727,144	14,004,210	1,779,247	5,162,351
Honan	3,094,150	23,037,171	3,029,528	7,114,346
Keangsoo	2,656,465 *	37,843,501	5,478,287	12,618,987
Ganhwuy	1,357,829	34,168,059	4,136,125	12,435,361
Keangse	2,172,587	23,046,999	2,185,195	5,055,251
Fuhkeen	706,311	14,777,410	1,127,746	4,710,399
Chekeang	2,710,312	26,256,784	3,043,786	8,662,808
Hoopih	433,943	27,370,098	1,756,426	4,568,860
Hoonan	335,034	18,652,507	1,664,721	4,336,332
Shense	2,150,696	10,207,256	1,033,177	3,851,043
Kansuh	368,525	15,193,125	1,002,518	2,133,222
Szechuen	3,802,689	21,435,678	750,785	1,368,496
Kwangtung	1,142,747	19,174,030	1,241,940	3,969,248
Kwangse	210,674	7,313,895	943,020	1,975,619
Yunnan	145,414	5,561,320	371,284	1,003,058
Kweichow	37,731	5,288,219	629,835	1,718,848
	28,605,716	360,279,897	37,785,552	102,828,318

To the number of families in the 18th year of Keenlung, 59,212 belonging to Shingking or Leaou-tung must be added; and to the number of individuals, 221,742; which gives a total of 37,844,764 families, and 103,050,060 individuals. There is a degree of indefiniteness in this account, as given in the work before us, which renders it to our minds very unsatisfactory. The term *jin-ting* is used, but evidently in a sense different from that given by Grosier; for instance, Canton

\* This number includes the inhabitants of Soo-chow. Keangsoo and Ganhwuy were formerly united, and called *Keangnan*.

province "has jin-ting 1,241,940 *hoo* (or families), and 3,969,248 *kow*" (or individuals). The total number of individuals is very small in comparison with the number of families; and should we allow but four individuals to a family, it would raise the total number to 151,379,056.

The other account is plain and definite, to a degree far surpassing any thing else, with which we met in this investigation. In the census for the 50th year of Kanghe, we have omitted the inhabitants of Fungteen and Keih-lin (116,475), and also several thousands of soldiers in the provinces. The census for the 17th year of Kea-king includes, besides the inhabitants of the eighteen provinces, those of Shing-king, Keih-lin or Kirin, Turfan, and Lobnor, and natives of Formosa, in all 1,413,982; also 188,326 families on the west and the north of China proper. Allowing four individuals to each of these families, and it gives with the other numbers, a total of *three hundred and sixty-two millions, four hundred and forty-seven thousand, one hundred and eighty-three*.

We will remark here in passing, that the Sui-sew Ta-tsing hwuy-teen, is the same work (only a later edition) as that referred to in the Companion to the Anglo-Chinese Kalendar, noticed on a preceding page (357). The statistics contained in it are the data on which government acts in levying taxes, &c. It contains the regulations and laws of the six tribunals in Peking. And it is in that part of the work which refers to the Tribunal of Revenue, that the statements given above are to be found. All the people (*fan min*) are included in the census. Males are denoted by *ting*, and females by *kow*, as also are those males who have not completed their 16th year. Thus we have in the *ting kow* the whole population of the empire, except, we believe, those who are "employed in the civil and military service" of the Emperor.

We will pause here, and collate the principal statements which have now been brought into review; and will present them in chronological order, giving the dates according to the christian era, and annexing the authority for each account. The several statements show the number of individuals.

	POPULATION.	A. D.	AUTHORITIES.
1st,	60,545,811	1393	Kang-keen e-che.
2nd,	23,312,200	1710	Anglo-Chinese Col. Report.
3rd,	28,605,716	1711	Ta-tsing hwuy teen, New edi.
4th,	157,301,755	1743	Amiot.
5th,	103,050,060	1753	Ta-tsing hwuy-teen, 12mo edi.
6th,	198,214,553	1762	Grosier.
7th,	155,249,897	1790	Z, of Berlin.
8th,	307,467,200	1792	Anglo-Chinese Col. Report.
9th,	333,000,000	1792	Sir George Staunton.
10th,	361,693,879	1812	Ta-tsing hwuy-teen, New edi.

These are all the statements, based on *original* accounts, which we have found in the preceding investigation. Of the *first* in order of time, we have nothing more to say. When the number of Chinese scholars shall be multiplied, and the antiquities of this nation are well understood by foreigners; when "fables" are exchanged for facts; the western nations will doubtless gain new information concerning the population of China, through the successive dynasties, from her earliest to the present times. Surely we ought not to complain of their statements, when the difficulty arises from our own ignorance.

The *second* statement is moderate, and is probably far below the actual state of the case. The *third* statement shows a large increase for a single year. But the fact that parts of the country, including whole clans and tribes, were not subdued until about this time, affords strong presumptive reasons for supposing a rapid increase. The interdiction of the capitation tax, which now took place, would most surely produce an increase in the number of *enrolled* subjects.

The increase as exhibited by the *fourth* statement is very great; and we may well suppose that the causes for such an increase, which we have already noticed, especially the change in taxation, continued to operate, until the whole population were registered. We should bear in mind also the *manner* in which that statement was obtained. This last consideration will help to remove a difficulty in regard to the *fifth* statement; which, according to the book, shows a decrease in the population. Amiot, according to Grosier, by allowing five individuals to each family, and with the aid of a few officers, civil and military, literati, &c., raised the amount of population to the number which we have given above. So allowing *five* individuals to each family, as given in the duodecimo edition of the Ta-tsing hwuy-teen, we have instead of 103,050,060 a total of 189,223,820. Whether this be the fact or not, the method holds as good in the one case as in the other.

Grosier's account, which is the *sixth* statement in the order we have adopted, does not appear inconsistent with these views of the subject. It is the first which gives, or is supposed to give, the whole population; and this it does in a literal translation of the Chinese, thus—Chihle "*province great little men women in all one thousand five hundred twenty-two ten thousands two thousand nine hundred forty*,"—15,222,940; and so of all the other provinces. This account is consistent with itself, and appears to be authentic.

But not so the *seventh* statement. Shense and Kansuh have, when united, a population of 597,790 souls, according to Mr. Z. Now if Barrow is right in allowing to these two provinces 154,008 square miles, then there exists the amazingly dense population of about four individuals, men, women, and children, to each square mile. "This phenomenon," perhaps, suggested to Z., at Berlin, the *new idea* that the Chinese government encourages emigration

instead of hindering it, as formerly by prohibitions; it may also have supplied him with the *notorious fact*, that “the English government in India have notoriously shown extreme anxiety to induce him (the free Chinese laborer) to settle in their eastern possessions.”

In the three remaining statements, there is only one point on which we will now remark, and that is the difference between the two numbers which have been given for the year 1792. Which of the two statements is correct, or whether they both may not be wrong, we have not, at present, the means of determining. The account given to Macartney by the Chinese officer was in round numbers, and was not claimed to be minutely accurate, and under such circumstances would not be very likely in the hands of a Chinese statesmen to suffer diminution. It ought, moreover, before we impeach either of the statements, to be well ascertained that they were both made out from returns, which were given for the *same* year.

Several topics of inquiry and remark here occur to our own minds, which are deserving of consideration. We have endeavoured to state all the circumstances of the case fairly; and we shall be both glad and grateful for any facts or suggestions,—either from friends or strangers,—which may aid in the further discussion of this subject.\*

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*Works consulted in the preceding article.*

Grosier's general description of China; 2 vol. London: 1788.—Macartney's Embassy to China, by Sir George Staunton; 2 vol. London: 1797.—Travels in China, by John Barrow Esquire, 1 vol. Philadelphia: 1805.—Malte-Brun's Universal Geography; Philadelphia: 1827.—Encyclopædia Britannica; Edinburgh: 1823.—Lavoisne's Atlas; Philadelphia: 1820.—Encyclopædia Americana; Philadelphia: 1830.—Report of the Anglo-Chinese College; Malacca: 1829.—Anglo-Chinese Calendar; Macao, China: 1832.

## INTERCOURSE OF THE CHINESE WITH FOREIGN NATIONS.

AFTER the passage round the Cape of Good Hope was discovered, the Portuguese were the first of the western nations, who found their way to the shores of China. They were soon followed by the Dutch, the French, the Spanish, the Danes and the Swedes, the English, and last by the Americans. Concerning the intercourse of the Arabians, the Egyptians, and the Romans (so far as any such intercourse ever existed) with "the celestial empire," it is not very likely that much information will ever be obtained. Not so, however, in regard to the nations above named. The history of their intercourse with the Chinese, ought not, and we think it will not be forgotten. That intercourse has, from its very commencement, presented some very remarkable features, which could they be faithfully portrayed, would afford much valuable instruction. The "contribution to an historical sketch of the Portuguese settlements in China," which has recently been published, is a good specimen of what may be done. That unostentatious little book, though designed by its author for only a few "friends and acquaintances," contains a great variety of historical matter, some of which we propose soon to transfer to the pages of the Repository.

As an introduction to a review of that work, we will here present in chronological order, a few facts, which we have collected from various sources, and which will serve in some measure to show what intercourse the Chinese have had with other nations, in former times. We cannot vouch for the accuracy of the dates; if they are not correct in some instances, they are probably near the truth;

and the facts, though found in foreign books, are most of them, as the reader will perceive, translations from Chinese authors.

In the time of Hwang-te, a foreigner came from the south riding on a white stag. Subsequently islanders brought *as tribute*, flowered garments. And from the east, the Yue-gow, whose hair was cut short, and whose bodies were decorated, brought cases made of fish-skins, sharp swords, and shields. It was about this time that the Chinese "conquered the land of demons" on the north.

During the Chow dynasty, the Chinese had intercourse with eight barbarous nations of Teen-chuh (India). In the time of the western Han dynasty, persons came from Cantoo, Loo-whang-che, and other nations in the south. The nearest was about ten days' journey, and the most remote about five months. Their territories were large and very populous, and they possessed many rare commodities. The emperor Woo-te sent able ambassadors to the different mercantile countries, where they obtained bright pearls, gems, and curious stones, yellow gold, and various other commodities. They were well entertained wherever they went. And from that time the above named articles continued to flow into China. The Japanese are said to have sent tribute to China about this time. Ma-yuen erected brass stakes to prevent the ingress of southern and western foreigners.

In the time of Hwan-te, Teen-chuh, and Ta-tsin (India, & Egypt or Arabia), and other nations came by the southern sea with tribute; and from this time trade with foreigners was carried on at Canton. During the Suy dynasty ambassadors were sent to the surrounding nations.

Frequent embassies were sent from Japan to China, and vice versa; and in one instance when an embassy was sent from China, it is said, that

the ambassador and king *wrangled about ceremonies*, which led to the ambassador's return, without having communicated the orders of his court.

A. D.  
654. The island of Hainan was first occupied by the order of the second emperor of the Tang dynasty. A regular market was first opened  
700. at Canton, and an officer was appointed to receive a part of the profits for government.

The largest ships that came were called "single masted ships," and contained 200,000 catties. The second size were called "cow-headed ships," and were about one third as large as the others.—The emperor required them to bring camphor, and other fragrant substances. A Too-tuk attempted, by mistake, to seize some goods belonging to a foreign vessel, and the captain in a rage killed him. Trading vessels began to introduce extraordinary and rare manufactures.

795. The chief officer in command at Canton, wrote to court, stating, that the trading vessels had all deserted the port, and had repaired to Cochinchina; and he added, that he wished to send a sort of consul thither. Some of the ministers were in favor of the measure; but the Imperial will was determined in opposition to it, by the opinion of one who argued to this effect;—"Multitudes of trading vessels have heretofore flocked to Canton; if they have all at once deserted it, and repaired to Cochinchina, it must have been either from extortions being insupportable, or from some failure in affording proper inducements. When a gem spoils in the case, who is to blame but the keeper of it? If the pearl be fled to other regions, how is it to be propelled back again? The Shoo-king says, "Do not prize too much strange commodities, and persons will come from  
879. remote parts." The Cochinchinese made war upon Canton by land; and a public spirited man obtained celebrity for building large vessels to bring grain from Fulkeen.



The officer appointed to remain at Canton (as a commissioner of customs), first exacted two candareens duty—(but on what amount of goods, it does not appear). Foreigners resident at Canton, received from the Chinese, metals, silks, &c., and in return they gave rhinoceros' horns, elephant's teeth, coral, pearls, gems, crystals, foreign cloth, pepper, red wood, and drugs. A board of revenue was established at the Capital; foreigners were ordered to bring their goods to Canton, and no commerce was allowed, but what was carried on by government capital. Afterwards all kinds of merchandize, except curious gems, were allowed to be sold in the market; and a *tenth* of the value required as *duty*, which amounted to several times ten thousand taels, and was distributed for the support of Heen magistrates. Foreign commerce was interrupted for a time; but afterwards, "regularly restored."

A. D.  
1200.

1292.

The first emperor of the Yuen dynasty sent a trusty ambassador to cultivate an amicable intercourse with Japan. In his letter he said,—"The sages considered the whole world as one family, but if all the members have not a friendly intercourse, how can it be said that the principle of one family is maintained." The king of Corea sent an envoy with the Chinese ambassador, but they both returned without effecting a landing. The same emperor and his successor sent ten different times to Japan. The second, third, fourth, and fifth times, simple envoys were sent; the sixth, seventh, eighth, and ninth, military expeditions were despatched, which were intended to conquer Japan; these all were unsuccessful. The last that was sent was a priest of Budha; but he never reached his destination.

1300.

About this time, there was an inferior officer at Canton who, observing the large number of vessels that came thither, could not restrain his avarice; he made a statement to his superiors and

complained, that good and bad goods were blended together, and begged that for the time to come they might be separated. There was a failure in the amount of duties one year, and an investigation was instituted, and a stop put to the evil.

The provinces of Che-keang, Fuhkeen, and Kwangtung, were appointed for the reception of foreign ships; and an additional officer was appointed at Tseuenchow (Chin-chew). The foreign merchants wished to go to other ports; by giving a bond that they had no prohibited articles, they were allowed to do so, and arms were given them for their defence. Not long after these regulations were adopted, an edict was published, stating that foreigners offered many useless things for sale; naming the articles that might be bought with money; and adding, that if foreigners should be defrauded, the Chinese would be punished. The

A. D. 1356. foreign trade was stopped at Canton, but opened again the next year.

1370. Early in the Ming dynasty an ambassador was sent to Japan, who having, after much difficulty, gained access to the king spake thus—“I am not an envoy from the Mung-koo Tartars, but from the sacred son of heaven, the holy and divine emperor; if you choose to rebel against him, and disbelieve me, you may first kill me to prevent the subsequent calamity that will overtake you; but the army of my sovereign is *heaven's* army, of which there is not one man, but is able to withstand a hundred enemies; the ships of my sovereign are able singly to fight a hundred Mung-koo armed vessels. Where the decree of heaven is, what human power is there that can oppose it?”—After this speech the king treated him kindly.

Hung-woo sent a priest of Budha to deliver an edict to the Japanese; the object of which was, “to *command* the nation to venerate Budha.” The priest received very full instructions from the emperor, as to the subjects on which he should

insist, the first was the ancient royal laws of "universal and equal benevolence to all, whether remote or near at hand." This priest was a man in high reputation, and is said to have fulfilled his task with intrepidity and success.

It was decreed by the Chinese, that foreign nations should bring tribute every three <sup>A. D.</sup> years. <sup>1400.</sup> The regulations at Canton were made extremely strict. One hundred and twenty houses were built for the accommodation of foreigners. Ships bringing tribute were required to land their goods, and to wait till the harvest was over.—An ambassador was sent to Japan to purchase <sup>1420.</sup> rarities; he sailed from Ningpo. At first the Japanese treated him with civility, but afterwards very rudely, and he was obliged to flee for safety; which he was enabled to effect by means of a woman, who piloted him out to sea, and he returned unhurt. Subsequently other embassies were sent; chiefly with a view to remonstrate against the conduct of the Japanese pirates, who infested the coast of China.

About the middle of the Ming dynasty, the Portuguese borrowed the use of Haou-king-<sup>1550.</sup>gaou (Macao), which is situated in the midst of dashing waves, where immense fish rise up and plunge again into the deep; the clouds hover over it, and the prospect is really beautiful. They passed over the ocean myriads of miles in a wonderful manner, and small and great ranged themselves under the renovating influence of the glorious sun of the celestial empire.

During the reign of Ching-tih, foreigners from the west called Fa-lan-ke (the French), who said they had tribute, abruptly entered the Bogue, and by their tremendously loud guns shook the place far and near. This was reported at court, and an order returned, to drive them away immediately, and stop the trade. At about this time also, the Hollanders (Ho-lan-kwo-jin), who in ancient times

inhabited a wild territory, and had no intercourse with China, came to Macao in two or three large ships. Their clothes and their hair were red; their bodies tall; they had blue eyes, sunk deep in the head. Their feet were one cubit and two tenths long; and they frightened the people by their strange appearance.—They brought tribute.”

In a similar manner the character of the other nations, that have visited China, is described; but a more authentic record is needed. [*For the above, see the Indo-Chinese Gleaner: Morrison's View of China; also Notices of China.*]

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## MISCELLANIES.

**JULIAN.**—Flavius Claudius Julianus, the Roman Emperor, called Julian the Apostate, is one of the most extraordinary characters recorded in history. Educated as a christian till about twenty years of age; from that time till thirty he was secretly a pagan idolater; and for two years upon the throne of the Roman Empire, a determined enemy of christianity. At the early age of thirty-two, he fell in battle, fighting against the Persians; A. D. 363.

Julian is extolled to the skies as a philosopher, by the modern seepics and infidels of Europe; who were as much as he Apostates; and hence probably, they had a fellow-feeling for him; and in praising Julian, notwithstanding his apostacy, his ten years dissimulation, and his subsequent extravagant superstition, at the same time defend and praise themselves. All that the pagan sophists, who gloried in having recovered such an exalted personage as the Emperor, have written in praise of their convert and pupil, is greedily swallowed; whereas any thing written to his dispraise is qualified or disbelieved. Christian historians have written of Julian with pity and with indignation. That he was deserving of pity as a young man of good talents, but of a weak judgment, great pride and vanity, cannot be denied; and at the same time, his dissimulation for one third of his life, his hostility to the one living and true God, and his contempt and persecution of the followers of Jesus, must on every principle of common sense be condemned.

Julian's case had many mitigating circumstances. He was deeply injured by his kindred, who professed christianity; and he was eventually surrounded by pagan philosophers. People may talk of ancient pagans as they please; but we who have long lived among modern pagans, are very suspicious of their veracity. Professed christians injured Julian, and he took refuge among pagan zealots. There is no evidence that he ever from choice embraced christianity; and what is the use of a forced profession? Of no use we answer; but it is rather an evil. Julian was sent *from* those who should have taken an interest in his education, and in the formation of his principles, to the charge of those who, in all probability, cared little about him, so that their own ends were answered.

Now we fear that something very similar is the case with many a young man, who is sent *abroad* to make his fortune. Of his going abroad in quest of an honorable subsistence, we do not complain. But often his previous training and his subsequent society, just like poor Julian's, are more fitted to make him a pagan than a christian. We could exemplify these remarks in detail, but we desist.

The weakness of the emperor's judgment we infer from his credulous and ultra belief of all the nonsense of Greek and Roman mythology, while he rejected as incredible, the religion of the Bible. And in this we think the "*imperial apostate*" much resembles the philosophical apostates of modern times. They have been men of weak, vacillating judgment, notwithstanding the elegant learning of some, and the metaphysical acuteness of others. Gibbon, for example, first most solemnly abjured Protestantism for Popery; then recanted, and joined a Calvinistic church; and next, by his constant perusal of pagan writers, he secretly relinquished christianity altogether; became the apologist of polytheistic fooleries; and the insidious slanderer of true religion. His well known saying, that the vulgar consider all religions as equally true, and the philosophers think them equally false, amounts to *blank atheism*. For the belief of a God, who is neither to be feared nor loved, adored or obeyed; from whom no help is to be expected; who is neither to be praised nor supplicated; is equal, so far as utility is concerned, to believing that *there is no God*.

Where is the sound sense of a man who will not believe his own existence, unless he can prove it by a syllogism; or, who prefers the consolations of a godless, ever-changing, ever-doubting, visionary philosophy, emanating from the reasonings of weak-headed men; to the consolations which are in Christ, attested by historical and supernatural facts, contained in genuine Scriptures, which reveal the character, perfections, and will of our almighty Creator and Judge, and the future destinies of the righteous and the wicked, through eternity? Where is the good sense of the man who would prefer the silly, puerile,

pagan jokes of Hume the apostate, on the approach of death, to the solemn remarks and christian hopes of the philosopher Locke, at the same awful period? Virtuous septics, we think, show a very weak judgment; but vicious ones, rank still lower. To believe that "murderers of fathers and murderers of mothers; haters of God;" the malicious, and licentious; the enemies of Christ, and the patrons of vice, have nothing to fear; whilst the obedient servants of the Almighty, and the benefactors of mankind have nothing to hope for, appears to indicate a perversity of judgment, and a degree of credulity, that ought to make a rational being ashamed of himself. We know that many of the concealed christian apostates of the present day, secretly smile with self-complacency, supposing themselves to be the wise ones of the age; while they regard the devout worshippers of Jehovah, the obedient followers of the Messiah, as simple, weak-headed, and, as they say in pity, "well-meaning people," whom it would not be quite right to shock with their philosophical discoveries. We deeply lament that such feelings should ever exist, and sincerely wish that all who cherish them may see their error ere it be too late. "*The fear of the Lord, that is wisdom; and to depart from evil, that is understanding.*"

Gibbon gives the dying speech of Julian; and when the elegant historian wrote it out, he remarked, that certainly it must have been composed beforehand, by the philosophic emperor, who professed a constant intercourse with Mars and Jupiter, &c. Now in our humble opinion, this fine speech for a polytheistic idolater, was composed after the young man's death, by one of those historical speechmakers, so common in the talking days of Greece and Rome.

Pagan and christian writers concur in a far different testimony, viz. that poor Julian, when mortally wounded, received in his hand the flowing blood from his own body and threw it up in the air, saying, "O thou Galilean, thou hast conquered me." Others say, he threw it in the face of the sun, because his rays favored the Persians in battle. Now these are both credible, because Julian issued imperial edicts, requiring that Christ (our blessed Saviour,) should be called the Galilean God, and his followers Galileans, and not christians. On the other hand, during his life time, he, like some modern christians and pagans, was angry with his deities, because they did not requite according to his wishes, his sacrifices and prayers.

According to Lardner, a very dispassionate writer, these are the probable facts, but Gibbon unwilling to "stain" his page with such a fact concerning his hero, omits the whole in his text; and saves himself from the charge of misrepresentation, (for Gibbon was never ignorant,) by simply saying, in a note, "The calumnies of Gregory, and the legends of more ancient saints, may now be silently despised."

THE HAPPINESS of a future state.—The following letters from our correspondent and his friend, are rather curious, as well as interesting. They would carry us at once into the dark world of Chinese metaphysics, and lead us to inquiries upon which we are not yet prepared to enter. We are glad, however, to hear any interrogations on this subject, and to place on our pages any facts or opinions that may aid in future investigations. Very many of the Chinese seem to have no idea at all of *another world*, properly so called. This is the only world of which they have any knowledge. They speak of a future state of being; but it is in this world. They often talk of three distinct states of being, a past, the present, and a future one. Hence the good lady, who is wedded to an unfortunate husband, consoles him in times of calamity and distress, by bringing against him accusations of evil deeds done in a previous state of being; and hence too the common saying among the Chinese, that “those who have been mandarins for one generation, will be beggars for the next ten,” as a punishment for their oppressions and injustice during the present state.

Though we must postpone the consideration of this subject, yet we purpose to resume it ere long. We will here introduce both of the letters; and remark, that we have not as yet, “any correspondent in Japan.”

*To the Editor of the Chinese Repository.*

SIR;—Having observed in No. 8. of the Repository some paragraphs which tend to answer the questions proposed in the accompanying letter, I am induced to send it to you for publication, if you please, and to say you will oblige me as well as my friend, by more direct answers to his inquiries. I think your opinion of the Confucian philosophers is, that they anticipate *no future state of existence at all*; and of course never speak about that in which its happiness will consist. But then there are the other Chinese sects—the Budhists, and Taouists, and perhaps, to these may be added, the popular belief loosely floating in the imagination of the vulgar, who are of no sect.

Your paper on the village Tyrant’s dream, shews that the very phrase a “future state,” has not usually the same meaning in China, which it has in christendom. In China I perceive it generally, if not always has a reference to the *metempsychosis*—or the return of souls to this world. In which case the happiness anticipated, consists in being human creatures instead of brutes; in being men, instead of women; in being rich, holding high offices in the state, in general prosperity, &c., instead of the reverse of these.

The Chinese Budhists, I believe, wish not hereafter to be born at all into this troublesome world; they hope for a super-human state. But, the happiness of super-humanists is attained by few, and that not till after many transmigrations of soul into and

out of this sad world. When the Budhists shall be so happy as to cease to be human beings any more, they anticipate, as the highest possible happiness, that divine state which in your Repository you call "*nihility*."—Now if it be true that people's anticipations of future happiness, indicate the present character of their minds; then, the Budhists might be supposed a lazy, inactive, "*do-nothing*" sect; and the Confucianists, who expect no happiness, nor fear any misery after death, would be low principled, worldly minded, beastly or ambitious, as their turn of mind happened to be for sensual indulgence or worldly honors. Or perhaps sometimes, in extraordinary characters, the low brute, and the proud demon would both be conspicuous. Is such the fact? If so, then my friend's theory seems to be good.—But I am anticipating your remarks and information, which I hope this previous delivery of my own opinion will not hinder.

Yours X.

P. S. If you have any correspondent in Japan, pray write and ask him what the fact is about their *right hands*. If the *left hand* be the place of honor, I should not wonder that they [the Japanese] are *discovered* to be a left-handed race!

[We subjoin the letter which accompanied the above from our correspondent. It is dated——, February 7th, 1832.]

*My dear Sir*,—Knowing the friendly intimacy which has long subsisted between you and——, I have ventured to request you to trouble him with a few inquiries, upon which his researches have qualified him in a peculiar manner to give information. The question which I wish solved is this. In what do the Chinese mythologists and philosophers consider the happiness of a future state to consist?

I feel convinced that the importance of this question will be deemed both by yourself and him a sufficient excuse for the trouble it may occasion; lest however this importance should not immediately strike you, I will subjoin the object which I have in view in proposing it. It is to ascertain the state of mental cultivation, and of moral purity, which this singular nation has attained; and likewise to decide a point of no small interest to our philologists. Can any thing, for example, shew the progress of mental cultivation among the Greeks, more strongly than the contrast between the war-like conceptions of the employments of departed spirits in Homer, and the sublimely philosophical speculations of Plato, on the same subject? Can any thing shew more plainly the laxity of morals of the eastern nations, than the sensuality of the Mohammedan religion? And where can we obtain stronger evidence of the common origin of the various Celtic nations, than in the close resemblance, amounting almost to identity, which prevails in their *myths* and ancient systems of theology?



I am afraid you will hardly preserve your gravity when I tell you that I am likewise requested, and that in the most importunate manner by a distinguished philologist, to endeavor to obtain from the same source, information as to the fact whether the nations of Japan use their right hands with as superior a facility to their left, as is found to be the case among the other nations of the globe, I believe without a single exception.

I am &c.

*THE GOSPEL. ECHO.*—*The following lines were found in a pew in the church of Kirkbean, the 17th September——, supposed to have been written by a lady.*

True faith producing love to God and man,—  
Say, Echo, is not this the Gospel plan?  
Echo—the Gospel plan.

Must I my faith in Jesus constant show,  
By doing good to all, both friend and foe?  
Echo—Both friend and foe.

When men combine to hate and treat me ill,  
Must I return them good, and love them still?  
Echo—And love them still.

If they my failings carelessly reveal,  
Must I *their* faults as carefully conceal?  
Echo—As carefully conceal.

But if my name and character they tear,  
And cruel malice too, too plain appear;  
And when I sorrow and affliction know,  
They love to add unto my cup of woe;—  
Say, Echo, say,—In such peculiar case,  
Must I continue still to love and bless?  
Echo—Still to love and bless.

Why, Echo! How is this! thou 'rt sure a dove!  
Thy voice will leave me nothing else but love.  
Echo—Nothing but love.

Amen, with all my heart, then—Be it so.  
And now to practice I'll directly go.  
Echo—Directly go.

This path be mine, and, let who will reject,  
My gracious God me surely will protect.  
Echo—Surely will protect.

Henceforth on Him I'll cast my every care;  
And friends and foes—embrace them all in prayer.  
Echo—Embrace them all in prayer.

## RELIGIOUS INTELLIGENCE.

MALACCA.—The Rev. Samuel Dyer of Penang is, we hear, about to remove to Malacca, and is to be connected with the Anglo-Chinese College. During his residence in Penang, Mr. Dyer has been engaged in constructing *metallic moveable types* of the Chinese character. His labors seem likely to be crowned with ample success; a small fount has already been completed; and a larger one, to consist of at least 14,000 characters *in variety*, is now preparing.

We have before us a specimen of the New Testament, which was printed with Mr. Dyer's metallic types; it is beautiful, and will not suffer in comparison with the best style of block printing, which we have ever seen done by the Chinese. Rapidity in execution will be one of the most prominent advantages of this method of printing. But we will not now proceed to remark concerning these types, because we expect, in the course of a few months, to obtain from Mr. Dyer himself, a complete account of this subject.

Our last dates from Malacca are to the first of Nov. The college and the several schools continue to enjoy prosperity. More laborers are needed, to

preach the word, to teach from house to house, to distribute the Holy Scriptures, and to instruct in schools. It pains our hearts to reflect, that among the many thousands of Chinese south of us, accessible to the christian teacher, and able to read the glorious gospel of God, there are so few laborers. Mr. Medhurst at Batavia, Mr. Dyer at Penang, Mr. Tomlin at Malacca, and Mr. Abeel in Siam, are the only preachers for the Chinese, scattered through an extensive field, now all white for the harvest.

Though the Bible has been translated into Chinese, and two complete editions have been printed; though excellent tracts have been written and printed, and with the Scriptures widely circulated, and some of them read by the monarch on the throne and by thousands of his subjects; still it is the day of small things. The work to be accomplished is vast; the difficulties to be encountered, and to be overcome, or removed, are numerous; while the laborers are few, and are compassed with many infirmities. But—thanks be to God for the blessed assurance,—the race is not to the swift, nor the battle to the strong. *Not by might, nor by power, but by my Spirit, saith the Lord.*

CHINA.—In the second number of the xxviii volume of the *Missionary Herald*,—for Feb. 1832, published in Boston,—there is an article from the “*Gazetta di Venezia*,” which contains a letter from Monsignor Jacobo Suigi Fontana, bishop and vicar apostolic of Sutehuen (Sze-chuen), in China. The letter is dated Sept. 2nd, 1829. It found its way from Italy to England; thence to America, and back again to China in the autumn of 1832; having been three years in performing the circuit.

Monsignor J. S. Fontana reached Szechuen in 1812. In 1815 the late emperor Keaking encouraged a persecution against the christians. The bishop’s predecessor, Monsignor Dufresse, bishop of “Trabacca,”\* and vicar apostolic of Szechuen, was arrested and condemned to death, by decapitation, “obtaining thereby the crown of martyrdom.” “The bishop of Zela, coadjutor, was driven from his home,” and, at length, died at “Toncino.” Before Dufresse was brought to the sword (it is not an axe in China), another missionary, who since died at Macao, was summoned from Peking; because D. said on his trial, that P. L. A. resident in Peking, had induced him to enter China. But A. denied the truth, (so said M. agent from Rome,) and thus escaped with his life, while Dufresse was sent to the sword.

We have noticed these matters in passing, in order to show something of the man-

ner of doing things by the “Vicars apostolic,” in China, and elsewhere. Poor Dufresse indeed suffered death; and the writer of the letter in question wishes to have his head cut off in like manner. “If I should obtain the grace to die,” says he, “like M. Dufresse, my predecessor, under the *axe* of the executioner, the day of death will be far more happy than that of my birth.”—The number of christians in his “Vicariato,” he says, is sixty thousand.

But we hasten to notice an error taken from Timkowski’s book, and appended to the good bishop’s letter, *viz.* that “all religions are tolerated in China;” and that “the policy of the Mantchou court has adopted the maxim of leaving every man to believe what he pleases.” Yes, many thanks to them! Every man may *think*, or *believe* what he pleases; but he may not *say*, or *profess*, or *teach* what he pleases, in religion. The writer specifies Buddhism, Taouism, Confucianism, and Mohammedanism. He perhaps knew that the religion of Jesus is *not tolerated*; although he asserts that “all religions are tolerated.”

*Gutzlaff’s second journal* will be forwarded in a few days to America, to be published there. It narrates the incidents of his voyage, on board the Lord Amherst, along the coast of China, to Corea, Lewehew, &c.;—it contains twice or three times as much matter as the first, and is fully equal to that in interest.

\* What this and some of the other Latinized names are, in Chinese, we cannot even guess.

## LITERARY NOTICE.

*Proposed correction of an historical fact.*—We have received the following statement from a venerable Gentleman, long resident in China, with a request to insert it in the Repository, which we do with the hope of eliciting the truth.

“In turning over a few volumes of *Lettres Edifiantes et Curieuses*, edition of Paris 1781, I met with a narration descriptive of the last hours of the immortal Kanghe. For the sake of correcting an historical misrepresentation, I shall take the liberty to report facts.

“The emperor went to Hai-tse (French spelling) with the intention of hunting a tiger, but perceiving that the exceedingly intense cold threatened his life, orders were issued to return to the imperial country-seat, Chang-chun-yuen, two leagues from Peking. His blood being coagulated, no medical prescriptions could afford relief. Feeling that the dissolution of his bodily frame was approaching, Kanghe summoned to his chamber, on the 22nd December 1722, the grandees of the court, and in their presence declared, that the fourth of his sons should succeed to the empire. Kanghe expired at eight o'clock in the evening; at five o'clock next morning, the prince

having seated himself on the imperial throne, took the name *Yung-ching*, and was greeted by the princes, grandees and mandarins of the supreme tribunals at Peking, as their sovereign lord, and emperor of China.

“Grief and deep affliction relax the springs of mental power, the elasticity of which in a healthy mind, time and the solaces of friendship may gradually restore. For this purpose, Yung-ching on his elevation to the throne, entrusted to his near relative Long-co-to, a man of eminent talents and experience, the duties of *first minister*. Long-co-to under the mask of a zealous servant, knew how to fascinate his master so that no one at court dared give the most distant allusion to the vexations, extortions and tyranny which the minister fearlessly exercised over his fellow subjects.

“At length, a Tsungtuh of the provinces of Keangnan and Keangse, endeavored in a respectful memorial to raise in the emperor's breast, suspicions against the prime minister. Having read it, Yungching sent the same back, with the following written at the bottom: “Long-co-to if guilty, ought not to be accused in general terms by you; you must point out his faults

and produce the proofs which you possess." In obedience to this command, the Tsungtuh substantiated the heads of his accusation, in a second memorial, the contents of which the Emperor was pleased to lay before his confidential servants. Long-co-to was deprived of the rank of Count; and to atone for his crimes, was banished to a district of Tartary, from which after more than a year he was brought back to Peking. Meanwhile the Tribunal of crimes, by examining his conduct, detected no less than forty-five cases of criminal conduct. They were of such a nature that the emperor admitted they deserved death; but, added he, "when I recollect the mournful day in which my father, about to ascend to heaven, had assembled round his bed all my brothers, and the great men of the court, and declared by a verbal message through Long-co-to, that I was the son to whom the dying father left the empire, my indulgent heart throbs in favor of a culprit, who by the laws of the land, has forfeited his life; I cannot sanction his death-warrant. Let Long-co-to live, and let a house be built on an empty place near Chang-chun-yuen, thirty feet long with three chambers, where he shall remain a prisoner all the days of his life."

"The Rev. Father Verissimo Monteiro de Serra, bishop elect of Peking, was not acquainted with the particulars just detailed, for had he been, the assertion of an ignorant or malicious

mandarin, that Yungching had ventured fraudulently to alter the last will of his father relative to the succession, would merely have drawn from him a sardonic smile; or had *Padre Serra*, as he is styled in the Canton Register of distant date, been endowed with the slightest touch of pyrrhonism, an excellent antidote against credulity, he would certainly not have countenanced so absurd a calumny."

Our correspondent, here sets the letters published in France, in 1781, in opposition to the statements of de Serra, who returned from Peking to Macao in 1827, and considers the latter as credulous and absurd. That under a despotism like the Chinese, one brother should attempt to, and succeed in supplanting another, does not appear to us either incredible or absurd; and therefore we would not, without evidence to the contrary, reject the supposition.

In China there is no history of the present dynasty. Every such publication is disallowed. There are MS. notes concerning the reigning family handed about secretly, because interdicted. We have them not at hand at this moment to consult; but we have conversed with educated natives on the subject, and they tell us, the popular tradition is, that Yungching was an usurper. He is however regarded by the Chinese as a good monarch. He did away with the capitation tax;\* he enacted some humane laws

\* On page 355 we have erred in attributing the interdiction of the poll-tax to Kanghe. That emperor fixed the rate and forbade an increase; but Yungching in his second year repealed it altogether.

in favor of officers, both civil and military; and he also included the common soldier in his consideration, by giving him an additional month's pay at the new year, and by granting him a small sum on the death of a parent, &c.

There are sixteen words attributed to him, which to this day are written and hung up in every court of justice, to stare the mandarin in the face when trying his fellow creatures,—with but little effect, however. The following are the sixteen words:—(O ye judges)—

Urh fang urh luh; min kaon min che;  
Hea min e neoh; shang teen nan te.

Your emoluments and your rewards,  
Flow from the people's marrow & fat;  
Low people you may easily oppress,  
But high heaven you cannot deceive.

Notwithstanding all this praise, the Chinese consider Yung-ching to have usurped the throne; and they tell how it was done. To a sinologue we could easily show how Kanghe's dying decree was altered by one short stroke of the peneil; but to the English reader the explanation would be obscure and uninteresting. It is known also that Yungching put to death two of his brothers, for conspiring against him; which fact increases the probability of his usurpation. We are sorry to differ from our venerable friend, knowing it is at the risk of being considered by him rather too slightly touched with Pyrrhonism. Still we *think* the bishop de Serra's tale is probably the true one.

## JOURNAL OF OCCURRENCES.

PEKING.—The emperor has been much distressed by the death of *E-tsin-wang Yung-tseun*, an elder brother of the late Keaking, and uncle to the monarch. (See J. R. Morrison's Companion to Kalendar for 1832.) He died on the 10th of the 8th moon,—September 4th 1832. His Majesty went and visited his uncle the day before his decease; and offered libations to his manes the day after. All the theatricals and rejoicings, previously ordered for the anniversary of the sovereign's birth were countermanded; and the joy of the imperial court was that day turned into mourning.

This event moreover is probably considered as inauspicious; and com-

ing just after the highland rebellion; followed also by the revolt on Formosa; European ships in the north on the coast near the Capital; and pirates in the south, must altogether, have caused in the imperial mind considerable anxiety.

FORMOSA.—Reports, direct from Fuhkeen, reached Canton on the 18th instant, that the imperial troops have been repulsed in attempting to land on Formosa, and 1300 killed. Five thousand troops have been ordered from this province, and we hear that there are demands for more.

COCHINCHINA.—A Chinese printer who has lately returned from Coch-

china, was requested by one of his countrymen to write and tell him his opinion of that place. We have his letter before us, and give the substance of it.

"On the evening of the 30th of the 10th moon, I received your elegant letter; and have informed myself perfectly of its contents. Gannan (Cochinchina), is otherwise called Keaou-che. It consists of the provinces, Tungking; Nanting; E-gan; Tsinghwa; Hwuy-gan; and Lunglae. The royal city is Shunhwa, which is otherwise called Foochun, "the rich spring season," and the title of the country is, *The Great Yue*, and the Sovereign's appellation is Ming-ming, "By the illustrious decree." The form of government, is on the model of the "great pure dynasty"—China.

"As to punishments; in little matters there is no difficulty; but thefts and robbery are all punished by decapitation. Opium is strictly prohibited. In grave cases, the criminals are beheaded or strangled. In lighter cases they are transported or given to the army.

"The officers of government in all the provinces are very good; but the nation has a bad monarch. He is intensely set on getting gain. The houses of the Canton and Fuhkeen merchants, are excessively troubled with the government extortions. And when these public halls have no money it is extorted from travellers. In such cases the ill-usage is extreme. In Tungking there are two or three great commercial houses which, in consequence of the king's bad character, are packing up and returning home, to China. In my opinion, the Cochinchinese should change and get a new king. Then trade might be carried on to a great extent.

"The articles required by that country are, drugs, crapes, Bohea tea, China-ware and such like. Among the smaller articles are Pwanwoopins, wax pills; small looking glasses with covers; green, copper-head hand-mbrellas.

"In Cochinchina they have no soy; provisions are cheap. Women are more numerous than men. Their customs, or public morals, are bad. The professions respected there, are the medical, and geomantic. Their streets are bad. Brick houses rare:

the most of the dwellings are mat sheds. In going on board ship you should take a good supply of olives. I cannot now write all that I would.

"You said, Brother, that after five days I need not write; you would not trouble me. More than that time has elapsed. The delay was occasioned by brother Kelvin's not delivering your letter when he arrived on the 27th, but keeping it till the 30th. Don't be offended," &c.

*The Golden Dragon's family.*—The numerous accounts which have been published concerning the rebellion at Leenchow have made the name of *Kinlung*, "the golden dragon," familiar to our readers. In previous numbers we have noticed the capture of some of the members of his family. A late Gazette states, that three of his sons, and a daughter, and a daughter-in-law, and a brother, with two of the rebel mountaineers who joined him, have been delivered over to the tribunal of punishment, in Peking for trial. The tribunal is directed, after having examined the prisoners, to report to his Majesty.

*ALMS-GIVING.*—During the unusually cold and rainy weather of December, a Chinese lady—so we are told on good authority—caused *five hundred jackets* to be distributed among the aged and infirm beggars of Canton. On subsequent days, the *Tseangkeun* or General of the troops in Canton, was following up the example but distributed with a less liberal hand. The poor in China are very numerous; and "charity" obtained *vi et armis*, is frequent enough; but alms-giving, like that which we here notice, is of rare occurrence.

*PIRATES.*—Early in December it was reported in Canton, that there were a large number of piratical junks cruising on the coast off southwest from Macao; and that among their leaders there was one, who has recently taken for his bride a princess of Cochinchina, and had returned to China to follow up the practice of his father, who was a pirate of considerable distinction. The story of the princess may not be true; but of the existence of a large fleet

of pirates, amounting, at least, to thirty or forty sail, there seems to be no doubt. They have produced a good deal of fear among the local officers along the coast, as well as much annoyance to the inhabitants.

But they seem not to confine themselves wholly to the coast. In one instance, and within a few days, they are said to have reached Canton city, and in a curious manner. There is living in the north part of the city a very aged doctor, whose name is Chin-she-tih. For several years he has been the most celebrated physician in the place; has amassed a large fortune, and keeps a splendid establishment. It has been said of him, that he first rose to notoriety by pretending to cure leprosy. This reputation he sustained by first occasioning, when called to visit patients, a false species of leprosy, which he afterwards found no difficulty in curing.

The pirates, for some of them have not come from afar, knowing the circumstances of the doctor's wealth, and what was much for their purpose also, his great greediness of gain, formed a plan to carry him off. Two of their number, dressed like the attendants of a naval officer, were deputed to repair to Canton, and with a box of silver amounting to one hundred taels, to wait on the old gentleman, to present him with the money, and to solicit him in the most importunate manner, to visit their master in distress on board his junk, which, they said, was anchored a few miles below the city. Flattered and cheered by the money, doctor Chin was soon seated in their boat, and did not learn the secret until he was without the Bogue, when he was seen by persons on board other boats weeping bitterly, and begging to be allowed to return. In this situation, terms of release were proposed; he might write to his friends in Canton; and if in the specified time and manner they would pay *two thousand taels*, he should be released, otherwise he should be cut in quarters and *sunk* in the sea. The proposals were accepted, and the doctor, after the money was received, returned unhurt to his family.—So much for doctor Chin, alias Dr. Sink; see our last number page 343.

**TITHING SYSTEM.**—In consequence of the late discovery of conspiracy and rebellion, in the case of Yin-laousew, "who called himself Nan-yang Budha," it has been ordered, that the *tithing system* of mutual responsibility should be rigidly enforced. The local officers have however remonstrated, on account of the vexatious effect of the system.

This is the same system as that referred to in the Sacred Edict, where the emperor Kang-he says, "Unite the paou and kea, in order to extirpate robbery and theft."

*Unprivileged people.*—In consequence of the long drought at Peking last summer, government was obliged to furnish supplies for many of the poorest classes of the people. In this case, as well as in most, if not all others, the *min* or "*unprivileged people*," are spoken of with tenderness. We could hardly find terms in Chinese to translate the phrases, "swinish multitude," "rabble," &c. In all Chinese official documents, the people are spoken of, and addressed, with kindness and as rational creatures.

In social and civilized life should not all the citizens be objects of care to the whole community; if the poor and ignorant are vicious, in a greater degree than the educated classes, where is the blame? Does it rest on the students or the teachers? We answer, on both. If the lower orders of a state are ignorant and vicious, we deem it morally certain that the opulent and educated are in great fault. It is lamentable to behold such vast multitudes in China, as sheep without a shepherd; or as the old emperor Kcen-lung said, as "*having tigers for shepherds*."

*Cruelties and murder.*—From Ganhwuy a man has appeared at Peking to petition the Emperor in a case of murder. The elder brother of Ma-urh-luh, to obtain the young man's wife, hired persons to go and dig out his eyes. But in the struggle the younger brother broke his thigh, and soon died; and the elder brother took the deceased's wife. An old uncle urged a prosecution against him for two years in the provincial courts, but without suc-



cess, and has at last gone to Peking.

**KIDNAPPERS.**—In the Canton court circular, for the 7th instant, the seizure of one of this class of men is noticed; his name is Chung-a-san. He has been delivered over to the Nan-hae magistrate for trial. There are, it is said, hundreds of kidnapers in and about the city of Canton, who are constantly carrying off and selling young women and children, and who gain their livelihood by this wicked traffick.

**TEA.**—From Kansuh province a tea merchant named *Peih-king-ling* appeared before the board of general police, in Peking, to complain of a recent law of the local government, and its pernicious effects on the regular merchants and traders.

Nayenching, then governor of Peking, was sent to western Tartary as civil commissioner in the time of Changkihurh's rebellion. After that was suppressed, he enacted various new laws to cut off more effectually all Chinese intercourse with foreign tribes. Among other regulations, it was decided that the Mongol Tartars at Kokonor should not have tea supplied to them. Natives who were detected in transporting tea to them were to be treated as "Chinese traitors." The consequence of this prohibition is, that the tea, which grows in Hoo-kwang province, is smuggled out in various ways, by a multiplicity of passes and by-roads, so that the licensed merchants of Kansuh have little or nothing to do; and the revenue suffers a deficit.

Peihkinghing states that formerly, upwards of *two millions and one hundred thousand cattie* of tea passed through his hands, annually; and he paid in duties to government more than *one hundred and seventeen thousand taels*, every year. But all this is done away with by the new law, and its consequences. The case has been referred to the emperor.

This procedure shews considerable spirit in Peihkinghing, who takes his life in his hand, goes individually to remonstrate against a law of the empire, originally proposed by a statesman possessing high powers, and subsequently confirmed by His Majesty. It is likely we shall hear

no more about it, but from the favorable manner in which the board represented the case, we expect the emperor will grant the prayer of the petition.

On further reference we find that this law, of which Peihkinghing complained, originated in the 4th year of Taoukwang,—that is, about eight years ago: Nayenching being there subsequently, could only confirm it; which it appears he did; for he had full powers to make any alterations he pleased.

**WIDOWS.**—There is a small fund in the city of Canton for the relief of widows. It is of recent origin, having commenced operations only on the 1st year of the present emperor's reign. Government unites with *shinsze*, or gentry, in supporting and managing it. It is already getting into disorder, and the Leang-taou has issued a threatening proclamation to the widows. They get about five taels per annum, one tael for each quarter, and one to pass the new year. The number now on the fund is 1500. The complaint is that those who get married, sell their tickets instead of returning them; and the friends of those who die do the same. This is a sort of parish relief, and those who have kindred on the spot do not like the exposure, and browbeating necessary to get the alms; so that the chief applicants are widows whose kindred live at a distance from Canton.

**URH-LAOU-YAY** is the second son of a rich merchant who has been dead many years. Urh was bred in the army, and by his father's wealth made many friends at Peking. He presumed on the influence of such friends,—for they were many of them high in office,—and attempted to elevate his father to *posthumous* village honors, to which his humble origin, and his mean profession of trade did not entitle him. Under the charge of endeavoring to deceive his majesty, from whom the patent was to be derived, Urh lost his commission, and was threatened with death; to avert which, *tears and dollars* flowed in abundance.

Some years elapsed before Mr. Urh recovered from the shock, and the

shame of this transaction. He never, however, lost his fancy for making "mandarin friends" by the dint of money, which the commercial house of his late father had to supply. It is said, that his establishment of wives, concubines, &c., with presents to officers of government, requires a lack of dollars per annum.

Of late he has been concerned in an affair of adultery, suicide, and bribery. In his house there are scores of nurses and female servants. One of these, a married woman and an attendant on one of his concubines named Yue-chung, became pregnant by her master. The concubine beat her several times, and extorted confession. Yue-chung then turned upon her lord and abused him. He denied the charge, and ordered her to expel the servant, and to send her away to the house of her husband. But the night before the expulsion was to take place, she hanged herself on the bedstead of Yue-chung. The husband heard of the disgrace and death of his wife, and was about to petition the government, when a "friend" was employed to offer money as a compensation. It was finally arranged to give 500 taels of silver "to stop his tears."

**PAWNBROKERS.**—The magistrate of Nan-hae has issued an order to all this class of persons, to diminish the interest during the winter months. This it appears is an annual custom. The ordinary interest charged by pawnbrokers is 3 per cent per *ensem*; or 30 per cent per annum. If the pledges be not redeemed they are sold at the end of three years.

Beside these government pawnbrokers who pay a duty, there are unlicensed and illegal places where

a high advance is given on the pledge, and *ten per cent per month* charged. If not redeemed in three months, the pledge is sold. The first sort are called Tang-poo, and the last are named Tsang-ya; temporary watchers.

**ILLEGAL FEES.**—Lieut.-Governor Choo, being petitioned a short time since to do away with some illegal fees, gave the following answer;—"To disallow clandestine fees sounds very well. By doing so, the higher officers "fish for praise," and villainous underlings get gain; for they still exact the fee, although disallowed. I rose from being an inferior officer, and know perfectly well all the base practices. All that is practicable is to keep a sharp look out from time to time, and prevent the thing going to great extremes. The prayer of the petitioner cannot, on any account, be granted."

*Reply to Chinansen's petition.*

**COPPER.**—The governor of Yunnan province has written to inform his Majesty, that during the last year 5,763,200 and odd cattles of this metal were procured; which is 1,646,600 cattles more than the quantity fixed by the government. This copper is all transported to the north of China.

**SHIPWRECKS.**—One of the *Yushe* has reported against the inhabitants on the coast of Shantung, who, when a merchant vessel is driven on shore, as frequently occurs, come together in great numbers, break up the vessel, and carry off all the property. These "*wreckers*" are spoken of with great indignation, and his Majesty's interference is requested.

*Postscript.*—Saturday, January 19th. These pages go to press to-day. Thus far during the month, the weather has been remarkably changeable: on the 17th, we had showers of rain, accompanied with thunder and lightning; but now (12 o'clock), though the heavens are partly over-cast with white clouds, we have a little sunshine, a good, keen air, with a light breeze from the north.

The mercantile business of Canton, for the current season, is drawing rapidly to a close; and most of the ships, say three fourths, are already despatched.



